

Spiritualisation Of Man

By : Gyani Brahma Singh, Ajmer

By spiritualisation of man i.e., transformation of man into gods, I mean catheterism of evils he is unfortunately born with. So to say corruptible propensities and urges of *Nafs*, *Aham*, *Ahamkar*, I-am-ness or Egoism and seeding and inculcating in him of virtues like truthfulness; love and charity not limiting it to human beings alone but for all things, great and small, that his Creator has created about him and exclusively for him as His *Ashraf-ul-Makhlوقات*, superior-most creation, with structure, both mental and physical, being the last word in biological evolution; honesty in speech and deeds; unadulterated sense of equality, justice and fraternity for mankind or religious tolerance. In other words complete surrender to God-head, call it God, *Allah*, *Alekh*, *Ram*, *Shiva*, *Buddha*, *Ormuzd*, *Jina* or *Waheguru* in the Sikh parlance.

Since man is prone to misleading and compulsion by his perfidious organ of vision to dwell ignobly on exterior differences of physiognomy, surrender and meditation—*Simran-Zikar*—are sine-qua-non for the insulation and preservation of his moral health and generation of ethical environments for his mental peace and balanced growth of his personality. It is God who, by the hands of man, designs and carries out His intended plans in nature. The entire course of life is a journey from imperfection to perfection.

The mind and body being open to assaillment by affliction with evil, resulting in enfeeblement of soul-power, are ephemeral and perishable while Spirit-*Atma-Rookh* or Conscience dwelling in the outer shell of man are immutable and imperishable. Those, who live under the ceaseless guidance and vigilant, alert and uncompromising conscience, are immune from the contamination by *Nafs*, *Aham*, *Aggayaan* or Ignorance and *Apro-maniyas*. They are the trail-blazers which help to reconstruct hope, happiness and the brighter future. Life is not invincible and egoistic possession but is a divine gift for ethical as well as esthetical development and utilisation in the service of mankind. There is always an urge and need to push through gloom and darkness to reach happiness and light but there are very rare few fortunate ones who grip the opportunity by the forelock. Lowells says :—

Once to every man and nation comes the moment to decide

In the strife of Truth with Falsehood, for the good or evil side.

No one, of course, can entirely escape the political and economical influences of vicissitudes and environments prevailing at the time yet eradication of unnatural inhibitions and imbalance between the state and personal ethics has been, and is, the endeavour of great men-of-God and the purpose of their moral and spiritual teachings, irrespective of exterior persuasions, in all times and at all the places under the sun.

The path of life is strewn with thorns, yet the life of the Seekers after Truth—*Mujadidas*, *Tappasavis*, *Jaggyasus* or *Sidhas* goes on marching ahead. Whenever and wherever it encounters any bedrock, it, like a stream, gurgles its own music and wriggles onwards till it merges into its source, the Ocean-Sagar, or the Creator whence it emerged though taking verigated forms and shapes. Death consumes numberless every day, yet it frightens nought the heart that is soaked in the dew drops of love and the spirit of sacrifice. The votaries of true love for mankind, being though extruded through the mill of dry puritanical and demanding rigour, remain un-ruffled and keep thriving to attain their cherished moral and spiritual goals. Such devotees, *bhaktas*, *brahmesyanis*, *gurmukhs*, *tirathankaras*, *jivanmukhtas*, *kaiyawals*, *arhantas* or saints,

known differently under diverse shades and climes, are all Mystics or Sufis—the Pure-Ones—who

have unhindered admittance into the Darbar—Court of the Almighty as vouchsafed in the Sikh Gospel :—

"Sach Millaye Tin Sofia Raakhan Kau Darbar"

They have ceaseless striving for deep esoteric and transcendental excellence which, though, is ineffable and indiscernible but for the sake of convenience and guidance for the Pilgrims of the Path, may be measured in the following philosophical verses enshrined in the *Adi Granth*—the Holy Sikh Scriptures :

He who grieveth not in pain,
He who clingeth not to pleasure, and
He who brooketh no fear,
He who likeneth gold and muck as one (1 Pause),
He who swayeth not by slander and praise,
He who succumbeth not to greed, attachment and pride,
He who moveth not by grief and joy,
He who heedeth not for honour and dishonour (1)
He who renounceth all hopes and desires,
He who withdraweth from all affections earthly,
He who remaineth untouched by lust and anger,
In him only dwelleth the Lord (2).
He on whom His Grace doth descend
Only he doth this life discipline imbibe,
Nanak is immersed into Govinda (Dispeller of Darkness)

As water mingles into water.
(3—11) (Sorath M.I.)

Religion is not a segregated or secluded pursuit which one can vaingloriously indulge in and enjoy when one feels leasurously about it. It is something dynamic and is expected to be ticking like a healthy clock all the time amidst cerebral, as well as physical activities of man. It must guide as a force omniscient and omnipresent. It is an action to generate harmony rather than be a divisive agent. It is to live harking Transcendental Beatitude treading on *Sahaj-Path*, Middle-Way or *Trigat* for the attainment of Salvation, *Nijaat*, *Kaivalleya*, deliverance, Mukti or Moksha and Nirvans in keeping with the *Hukam*, *Raza* or *Bhaane* of the Creator while *Hussandeyaan* (merrying), *Khelandeyaan* (sporting), *Painandeyaan* (dressing) and *Khaawaneyaan* (eating) in the light of the *Gurbani* or the guidance divine of the Guru on *Murshid-e-Kasmal*.

Sufi ethos, Tassawwuf, or Sufi discipline enjoins on its lovers and aspirants to strive for *Nijad* or deliverance while being householders and not renegade from mundane responsibilities. To live saturated in *Tadhkia-e-Zahar* (external purification) and *Tadhkia-e-Batan* (internal purification) had been coveted ideals of the Sufi *dervishes* in all times. The former implies purification of one's physical needs while the latter demands purification of senses by virtuous living in the observance of *Zikr*—meditation—*Simran*; *Tagwa* (awe of God), *Tawakkul* (trust in God); *Sabr* (fortitude); *Shukr* (gratitude); *Mahabat* (love) and *Istiqaws* (uprightness) and so on. The holy Quran says :

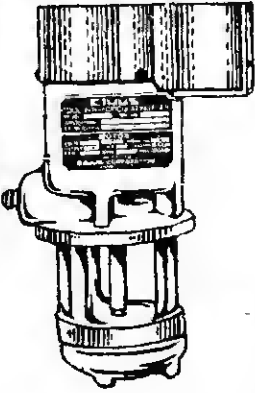
We Love Those Who

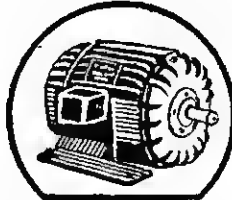
Purify Themselves

And the Sufi *dervishes* of spiritual excellence had been householders treading the same discipline.

It is an irrefutable verity that sufferings of humanity can only be alleviated by spiritual understanding of the cultures of diverse peoples and their religious, nationally or internationally. Promotion of national integration, goodwill, moral resurgence and the retrieval of sunken faith of the modern man are the crying need of the day when man is racing after the noise and turmoil of materialism with growing industrialisation and relentless urbanisation for the gratification of his senses—*Nafs*—quite oblivious of the faint mystic voices thus smothered within but which are prized by all Men-of-God—the Sufis—and are more potent and efficacious to unite the warring and strife-ridden humanity. The mystics of all faith anywhere in the world, have identical feelings and urges for the good of mankind.

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